1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

form than a passing shadow. Two considerable classes of these spirits are 'the shadows' (τὰ ἰσκιώματα) and 'the things that terrify' (τὰ σκιάσματα)[1]. After dark the former beat men and women about the head and are the cause of pains in the head and teeth. They take hold of your arm or foot and twist it sharply. The latter often attack the sheep which in panic rush in different directions, injuring one another and losing milk.

General disasters such as earthquakes and epidemics may be attributed to the Devil. But his attacks are more often specific. If the Devil falls on the sheep and mounts them, they swell, bleed, and die. If he comes on a shepherd asleep, particularly under a fig or mulberry tree, he presses down with great weight on his chest and attempts to strangle him. The same ladies of good fortune may attack a woman who goes out alone to cut wood, with the possible consequences of paralysis, or loss of speech. But the greatest peril is that you may step, unknowingly, on the table (πατᾶς τάβλα) which a group of male and female demons have laid for a feast. One woman who had this misfortune was found unconscious on the mountainside. She remained in a deep coma, shrinking physically, until she died after 40 days the size of a small child.

But the persons who are in greatest danger from direct attack by the Devil are 'the innocent' (ἀθῶοι), particularly children and young unmarried shepherds. For the innocent person 'does not work in his heart' (δὲν ἐργάζεται στὴν καρδιά), he does not require to plot or scheme against others; his being is not seized by envy and jealousy, he is quiet, detached and free. The Devil unable yet to corrupt them morally, turns in a fury of frustration to destroy them physically. Two years ago a child was found dead with its hands over its face and no mark of injury on its body. It was not wearing a phylactery and nobody doubts that this was the work of the Devil. A young shepherd sleeping on a hillside awoke to see a Sarakatsanos with a mule approaching him from a precipice where no man or animal could pass. There was a moon and he saw that the man's face was black. He said he was Michael Raftis but the shepherd knew he was the Devil. Fortunately he was using

[1] Cf. Chatzimichalis, op. cit., vol. i, Part A, p. ρλθ'

/270 cont./

776 must then dipose them favorably toward her child. In order to do this
777 she places near it a cup full of sweets and honey, offering it at one
[782] and the same time to the fairies and so that "fate in store for it may
be sweet"-- a procedure with a double efficacy. According to the report
[787] of Madame Hadjimichali, the Sarakatsani the next day look for a black
dot on the nose of the child; its position reveals the verdict of the
moires. Placed near the forehead, it foretells a happy fate; near the
base of the nose it is a sign of ill fortune. (59)

59. Ibid., D.I., p. [illegible]

776 The last category of supernatural beings which threaten men are the
[538] ogres, fabulous personages, heroes of numerous tales especially meant
for children and told in front of the fire during the long winter
evenings. (60)

60. Carsten Höeg: Ibid., A. p. 50 f., presents a
regular collection of stories of ogres.

We shall not dwell further on these legends which require literary analysis.

751 The magic rites that protect against illness aim more at prevention
789 than cure. By enriching the body's potential one avoids "evils." The
[753] idea that the Sarakatsani form about the latter is rather confusing, super-
natural attack and disease or physiological disorder being very often
identified in their thinking. Hence magical intervention must be exerted
in connection with particular circumstances in the lives of men and animals--
circumstances of "transition" according to the current terminology--
without detriment to other interventions on various occasions.

844 The moment the child comes into the world its lips are smeared with
751 some drops of blood from the woman who has borne it. If it is born with
784 a caul, the membrane that covers its face is carefully removed by being
826 drawn toward the chin and not toward the forehead, in order to avoid
845 strabismus. The membrane then serves as an amulet. In order to stop the
[752] bleeding of the umbilical cord they put on the bleeding end the ashes of a
burned bit of the father's cloak.

342 /274 cont./
789
372 widespread belief. See: A. Métraux: Contribution au Folklore Andin, p. 87.--P. Deffontaines: Géographie et Religion, p. 30 (Madagascar), etc.

751 The Sarakatsani women put nettle leaves on their clothing in order
824 to protect their skin from irritation caused by clothing and perspiration, especially during the long marches of the seasonal migrations. It is a practice based on the idea that, since the irritation caused by the nettle and the sweat seem the same, the same cause is found in their origin. When one wears the cause on oneself, it will not work against one, for it is as if the cause worked against itself. (71)

71. It is the same idea that justifies the wearing of the weight from the fairies' spindle in order to protect oneself against their evil spells.

752 The Sarakatsani treat chapped hands and lips with the blood of a lamb
825 killed during the festival of Saint George, the protector of the Sarakatsani. The blood of the lamb offered as a sacrifice has curative properties. (72)

72. As we shall see in connection with religion.

755 The technique of the transfer of an evil, which we were able to observe in the protection against Daoutis, is also applied in connection with /275/ throat ailments. While pronouncing "religious words" (according to the common expression), the secret of which is, as usual, jealously guarded, the healer draws a sign of the cross on the throat and makes a gesture of transfering the evil onto the arm of the patient where a sort of vesicular pustule is formed, the treatment of which is very easy and less annoying than that of the throat.

789 The protection of the livestock against evil influences includes many
372 practices. We have spoken of the half-charred log and the head of the
825 viper which are carried into the strougha. In addition to promoting
233 fertility, they are charged with a protective role, the first as representative of the healing fire and the second owing to the inherent qualities of the snake. There are other methods which we must bring to light.

/350 cont./

805 821 the night the height of the /351/ moon, but chiefly the appearance and position of the stars and constellations on the vault of heaven [233] fulfill the same function. When, for example, Gemini is found near the zenith, the Sarakatsani send the flocks out to their nocturnal pasture. The same is true of the positions of Mars, the Pleiades, etc.

821 825 787 In second place come the meteorological forecasts. What is striking is that the weather predictions are based chiefly on some signs derived from the behavior of the flocks and the wild animals. It would seem that on this point the Sarakatsani trusts the instinct of the animals much more than the phenomena of nature (winds, clouds, color of the sky at twilight, etc.). It is very probable that his attention, always polarized by his principal interest, the livestock, induces him to look at the world largely through it.

Thus, when during a sunny day the sheep, shortly before noon, gather together and sleep in the sun, huddled against each other, it is a sign of bad weather. If, in winter, the sheep browse voraciously, snow can be expected the next day. When the beasts of burden, grazing on the heights, start to come down again, the weather will be bad (rain or storm). The howling of jackals and wolves is a portent of bad weather. When it is fair and the owl settled in a spot usually sheltered from the sun (a gorge, for example), starts to hoot, the weather will change and become bad. On the other hand, if it is raining and the owl chooses a place generally exposed to the sun (a hillside with a southern exposure) to make itself hear, this means that the weather will improve.

759 752 In the third place, knowledge bearing on therapy should be mentioned. There are among the Sarakatsani specialists who practice orthopedics and kinesitherapy. In cases of fracture, dislocation and sprain, the practitioner uses ligatures or other manipulations that enable the bones 759 or displaced joints to recover. In case of lumbago, the patient must,

/351 cont./

757 in the course of three consecutive mornings at day break, stand in front of the door of the hut, his right hand as high as possible on the door jamb and his left hand as low as possible on the opposite upright. Then he must bend his trunk deeply three times. This exercise must be repeated several times in succession with the hands reversed.

757 /352/ There is another treatment of lumbago: the patient lies
759 flat on his stomach on a "bed," and the healer starts to massage him. After that he takes hold of the patient's right hand and left foot and tries to join them above his back. He repeats the manipulation
[239] with the opposite limbs. These manipulations finished, the healer applies on the painful spot a sort of poultice made from the lungs of a recently killed young goat, cut in pieces, soaked in alcohol, sprinkled with sugar and raised to the normal body temperature.

757 To heal the inflammation of ganglions in the groin, a heated
756 wooden spoon is applied and the operation is repeated several times in succession while exorcisms are pronounced.

752 In case of scorpion bites it is necessary to rub the wound with the
824 milk of the fig tree.

757 Finally, medicinal plants are used to combat fever, a cold, etc.
278 The rest of Sarakatsani therapy deals exclusively with curative
757 magic. But one finds its presence everywhere be it only in the manner
755 of administering treatment by rational means. The examples cited are evidence: the exercise against lumbago is done "at daybreak" and not during the day; the poultice is made with the lungs of kids and not of lambs; the treatment of glands involves exorcisms, etc.

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128 Having presented this date, we shall try to formulate certain ideas about Sarakatsani knowledge.